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776 [821] [823] [793] as the western rainbow. Some cause the dangerous whirlpools of the Solimões River, but can be calmed by the priests.

The culture heroes.—The most outstanding character in *Tucuna* religion is Dyaí, the culture hero, who made people, established all tribal laws and customs, and gave mankind the most important elements of material culture. He was the demons' most feared enemy. At times harsh and cruel, he is never deceitful. Even toward his brother, Epi, an intruder and shameless liar, he is indulgent and kindly, mocking him and punishing him only occasionally. The *Tucuna* avoid using the name Dyaí and call him Tânáti (Our Father), Baiá, or Búi. Sometimes Dyaí is called Téginènapii-va-ya (the one of the right knee), and Epi is called, Tavenapii-va-ya (the one of the left knee).

773 A long myth cycle recounts the origin of Dyaí and Epi and their deeds. Dyaí, with a blowgun in his hand, and his sister Maváca, with a net pouch, were born from the right knee of Nutapa; Epi, with a spear, and his sister Aikine, with a carrying basket, were born from the left knee of Nutapa, who was later killed by a jaguar. The brothers avenged his death and resurrected him. Afterward, Dyaí acquired daylight, sleep, fire, and cultivated plants, and saved Epi from a series of difficulties into which he had thrown himself. The brothers were joined by Teci-ari-nuí, daughter of Aikine, whom Epi had seduced. Dyaí punished the seducer by compelling him to grate himself when he grated the genipa for painting the son of Teci-ari-nuí. After he again took a human shape, the two companions created men from fish caught with a hook. Finally, they separated, Dyaí going east and Epi west.

773 776 On the bank of the upper Igarapé Preto de São Geronymo the *Tucuna* showed the former site of Taivegine, Dyaí's house; Epi's house, called Déi, is somewhat downstream. There Epi's son, Teku-kirá, lives today with many other immortals (iine, or má/gita), the men whom Dyaí and Epi fished out of the water. At night during the full moon one can hear them feasting but no one dares approach for fear of becoming insane. Some mortals (dyunati) have become immortal by taking a drink offered by the iine, whereupon they accompany the immortals to their residence.

773 The *Tucuna* have a legend of a world conflagration and a subsequent deluge.

821 The eclipses of the moon are caused by the struggle of a star with a heavenly demon of the Jaguar clan.

668 781 **Messianism.**—The *Tucuna* messianic movement springs from a consciousness of having offended Dyaí, the culture hero, by corrupting their ancient spiritual (not material) culture under the influence of the civilized people, and from a fear that the cataclysms of former times will be repeated. It also involves the tendency of immortals to appear during a [787] [881] person's puberty. In repeated visions, a pubescent man or woman in seclusion sees and talks with the immortals (má/gita), who sometimes may

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668 781 carry his soul (naáe) to their abode and keep it there for a time. The immortals foretell an imminent cataclysm, which threatens to destroy [787] civilized people, and instruct the Indians to save themselves by gathering [881] at a sheltered place and performing certain ceremonies. As soon as the [648] Indians assemble, the civilized people quash the movement, fearing a threat to their interests. This happened in 1941, when the *Tucuna* met in Taivegine, following the visionary instruction of a 13-year old boy named Naráne.

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